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From the Richmond Whig.

Free Negro Suffrage.

By the constitution of Rhode Island, the right of suffrage is only enjoyed by "citizens of the United States." By the construction of the constitution of the United States prevalent in Rhode Island, free negroes are citizens of the State, and, by virtue of that qualification, citizens of the United States, and were, therefore entitled to vote. By the decision of the Supreme Court in the Dred Scott case, free negroes cannot be citizens of the United States. The effect is that, under this definition of the law by the tribunal of last resort, the "free negroes" in Rhode Island, not being entitled to the description of citizen of the United States, are no longer voters under the Rhode Island constitution.

But the effect of the decision has not been to deprive the State of Rhode Island of her power or her right to confer political rights upon free negroes. If it were, she would be without remedy, and the whole class would be disfranchised at once. It is not so held in Rhode Island, for the Legislature has already taken steps to provide a remedy, and restore to these persons the right of suffrage, just as they enjoyed it before the decision was made. They have initiated proceedings for the alteration of their own constitution, in the regular way, so that the descriptions which it contains shall not operate against its intention, or restrain the Legislature in its full power over the qualifications of its own constituency.—Since it is decided that free negroes cannot be citizens of the United States, Rhode Island is about to dispense with citizenship of the United States as a qualification for voters, and to provide that negroes may vote in Rhode Island, and be, for all State purposes, citizens of that State, but not of the United States.

This proceeding, says the N. O. Picayune, will be a practical refutation of the clamor with which journals attached to the political party which is dominant in Rhode Island have assailed the Supreme Court for having invaded State independence and abitrarily interfered with qualification of voters within the States. They have, indeed, made a rule as to citizenship, but it is one which does not undertake to molest or restrict any State in its power over the whole subject of its own constituency. This is the effect of the decision of the Supreme Court, and instead of restricting the power of the States, it concedes more than very eminent men contend belongs to them rightfully. It permits them to give a voice in the national councils to aliens, who have not acquired citizenship, as well as to those of African blood, who are incapable of acquiring it, and against this construction there has been a strong leaning and powerful resistance among conservative statesmen. They have held that there is a wide and manifest difference between the subjects which are exclusively of State interest, in which the right of suffrage within a State may be exercised, and those by which it exercises influence and power over matters connected with the administration of the affairs of the Union, taking part and sharing the control in the action of the general government of all the States.

A State, by conferring the right of suffrage, gives a voice in the elections for Congress, which makes the laws, and the President that executes them, for the whole country—for by the constitution of the United States the electoral body for members of Congress and for President is simply defined as that in each State which chooses the most numerous branch of the Legislature—that is to say, the body chosen under the most enlarged right of suffrage. It is to this particular point—the special influence over national affairs, which is conferred by State laws upon persons not citizens of the United States—that the opposition has been most strongly directed, as was shown in the speeches of Senators Crittenden, of Kentucky, and Bell, of Tennessee, on the Minnesota bill of the last session, before the decision in the Dred Scott case was made. That decision, has, however, declared that the States are not subject to such limitations, and practically affirmed that the constitution of the United States has left the subject of the right of suffrage in Federal affairs unreservedly to State discretion; and that in its relation to the Union, as well as in its domestic affairs, every State acts on this subject without responsibility or appeal.

New Territories of the United States.

It seems probable from present appearances, that the next Congress will pass bills for the organization of the embryo territories of Nevada, Dacotah, Arizonia, and Neosho. When Minnesota shall be admitted into the Union the number of States will be thirty-two. Oregon and Washington will raise the number to thirty-four, and Nebraska and New Mexico to thirty-sixty; and the four new territories would, when admitted, increase the circle to forty. Should Texas and California each be divided into three States, as is proposed, the number would be raised to forty-six. Then there is the proposed State of Superior or Itasca, making the number forty-seven. We have omitted Utah; but if that territory be admitted as a State, the number would be forty-eight. This number would be reached without any division of Nebraska, Oregon, or Washington. But the former is large enough for six or seven States, Oregon for three, and Washington for two.

These calculations serve to convey an idea of the rapid growth of our Republic, the immense extent of our unsettled territory, and the importance of the legislation affecting it. The wilderness is a vast empire of itself. Before twenty years it will be teeming with an industrious, hardy, enterprising and enlightened population. In the unknown solitudes of the great mountain region, and by the margin of the grandly rolling rivers, prosperous cities will spring up, while the voice of the farmer, the low of his cattle, the scream of the locomotive, and the rushing sound of the steamboat will every where tell that civilization has reached the far West. What a mine of wealth will all this be to the commercial and manufacturing classes of the eastern cities!

From the Louisville Journal.

Exposition of Roman Catholic Persecution of a Protestant Scholar at Nazareth.

On Tuesday the Louisville Democrat contained the following:

Elopement from School.—A young lady who was placed by her brother, some years ago, in the Catholic school at Nazareth, in Nelson county, near Bardstown, for some reason became dissatisfied with the school, and eloped one day last week. She made her way to Mount Washington, in Bullitt county, a distance of twenty miles, on foot, where she was overtaken by one of the faculty of the school, who essayed to take her back to Nazareth, but the citizens of Mount Washington interposed, and retained her at a hotel in that place. Another attachee of the school subsequently visited Mount Washington and demanded the custody of the young lady, but did not succeed in his attempt to retake her, the keeper of the hotel avowing that she should have his protection if she desired it. The young lady's brother resides some place in Virginia. She still remains at the hotel in Mount Washington.

The young lady alluded to is Miss Mary E. B. Miller, of Nashville, Tennessee, who was placed at Nazareth by her brother about one year ago. We publish below a letter from Miss Miller herself, stating her reasons for her flight from the convent. It appears that she was left at the school with explicit instructions that she was not to be required to conform to the requirements of the Roman Catholic Church, but to be left to the exercise of her own judgment and will in religious matters. These instructions were altogether disregarded, and severe punishments, confinement for several days at a time without food, and other penances were inflicted upon a young and unprotected girl to compel her observance of the CONFESSIONAL, the most odious and objectionable of all the practices of the Roman Catholic Church. The letters to her friends were intercepted, and thus her complaints of the religious persecution to which she was subjected were stifled.

This letter reveals a hideous picture of wanton religious persecution visited upon a Protestant girl by the managers of this Roman Catholic Institution to compel her observance of the basest and most repulsive of all the rites of the Roman Church. The following is the letter of Miss Miller:

MT. WASHINGTON, March 11, 1857.
Hall Tavern, Bullitt Co., Ky.

To the Editor of the Louisville Journal:

I notice in this morning's Democrat an article in relation to the escape of a young lady from Nazareth, a Catholic institution near Bardstown, Nelson county, Kentucky.

I hope through your columns to be allowed the privilege of correcting the statement and giving the facts in the case. I am the fugitive spoken of, who escaped from that institution, the corruptness of which nothing but Eternity will disclose.—I was placed in this institution, Jan. 28, 1856, by my brother, who resides in Nashville, Tenn., and not, as stated, in Viginia; with positive instructions that he did not wish me educated in the principles of the Roman Catholic religion, leaving that discretionary with myself.

While attending since that time I have been subjected to the severest kind of religious discipline, contrary to my own feelings. My reasons for leaving the school are these: I have been repeatedly confined in a room, 2, 3, and once 5 days at a time, deprived of my allowance of food for no other reason than that of refusing to go to confession. This and a variety of other punishments have been inflicted from time to time, exhibiting a disposition like anything but that requisite for a student far from home and under the protection of the teachers.

Their regulations are such that no letter written by me could inform my friends of my condition. At length, when their commands were past all endurance, I determined to make good my escape at the first opportunity, which I effected Feb. 16, at 8 o'clock, P. M. Having been all day in close confinement, I made my escape during prayers.—I remained all night in the neighborhood and between 4 and 5 next morning I hastened on foot to be beyond the reach of my persuers. At 2 o'clock I was overtaken by the overseer, on horseback, 2 miles beyond Mt. Washington, on my way to Louisville.

He demanded my return: I protested and told him plainly that I would not go.

He then urged me to go back to the Hotel, at Mount Washington, which I did, being first advised to do so by a gentleman who was accompanying him, assuring me that I should be protected. On the night of the 17th Dr. Mattingly called for me at 12 o'clock, but, refusing to see him, he remained all night and the next morning urged me to return with him.

To the people of Mt. Washington and particularly to Mr. Hall and family, under whose kind protection I am at present—until the arrival of my brother—I tender my sincere thanks for their kindness and sympathy in my behalf.

The interposition of the inhabitants in my behalf and Dr. Mattingly's demanding me as under his custody and that my brother resides somewhere in Virginia are palpable falsehoods.

The statements I have made I affirm and declare, as God is my Judge, to be the truth and nothing but the truth.

Yours with respect,
MARY E. B. MILLER.

From the Northwestern Christian Advocate.

THE CHURCH CAN DO IT.

By the church we do not mean the members of any particular sect or communion, but we mean the professed disciples of Jesus Christ—all who profess to be governed by the principles and precepts of our holy religion. In a late article, we said the church, using the term in this broad sense, could if it would, effect such an entire change in public sentiment—in the drinking usages of society and traffic in strong drink, as to save the enormous amount of treasure now worse than wasted.

Who sustains the drunkard makers?—Every drinking house, or dram shop, is a drunkard manufactory, and the keeper thereof, a drunkard manufacturer. Now, who are the persons that sustain these establishments? Certainly not the drunkards themselves. It may well be doubted whether there is a rumseller in the country, so lost to all sense of shame as to keep his establishment in operation a single year, if none but the miserable, besotted inebriate, would give him custom. If shame did not do it, he would soon find that his own pecuniary interests required him to abandon his miserable business. He keeps his establishment not for drunkards, but in the language of another: for *"temperance men, useful men, honorable men.* Let them forbear to use it, and show that it is not necessary, and the evil will die; for they shut the door, through which all temperance men and all drunkards have entered.—Those men were once where temperate men now are, in the temperate use of strong drink; and temperate men if they continue this course, will, many of them soon be where the intemperate now are. It is intemperate using which gives the relish, prepares the way, and opens the door to intemperance. Shut this door, and it will not enter. Let temperate men give up the use of strong drink, and the evil will very soon be done away, for all who are now intemperate will soon die, and when they die there will be none to fill their places. Having stopped the temperate use, there is no door to intemperance. Those who are now intemperate may distress us for the present. They will frown and corrupt while here. But they are not to be here. He who made them has graciously decreed that if they will not reform, they shall go to their own places, and the earth be relieved of her burden."

Let the entire body of professing Christians banish all that can intoxicate from their dwellings,—close the 'family barroom,' and pertinently refuse to have any connection with the sale or use of the drunkard's drink, and in a single year, the church can remove the evil from the land; or if not absolutely abolish it, there can be but little doubt that it can save all who are now sober, and secure a generation of men who would no more think of selling a neighbor intoxicating liquor, than they would think of putting arsenic into his well.

We believe with Chancellor Wolworth, *that time will come.* The church can hasten it on a few short months, if it will. Let every Christian set his face against the use of the drunkard's drink, in all places whatsoever, and let all respectable ladies, or even those who are professors of religion, take an unobtrusive, quiet, but decided and unyielding position, refusing absolutely to countenance the use of such beverages, and those parties where the first steps in the road to darkness are taken, and in six months they can effect a change in the habits of society that will save many a young man from ruin, and drive away decent individuals from the business of taking sober men and manufacturing them into drunkards. The moral power of the church, in any great reform, is overwhelming. This was seen in the temperance reform from 1830 to 1842. A very large portion of the ministry and the church were then active in the work, and their efforts crowned with such success, that in five years more, the same ratio of success would have witnessed a complete triumph throughout the land.

But a set of pretended reformers arose from the ditch, and shut out God and religion from the reform, and by *apparent* success gained the popular mind. Good men and woman, the ministry and the church, could but sanction the infidel movements which were made by the so-called reformers, who created a perfect *furor* upon the temperance question.—Good men were fairly driven from the field, and the work abandoned to the Washingtonians.

This unfortunate movement retarded the progress of the reform at least fifteen years. Let the entire body of the church—all good men and women—again address themselves to the work, (and it is their appropriate work,) and the progress of the work will be far greater than ever before, from the fact that the whole subject is so much better understood by the community at large. Shall not the work be done and the good secured? We need not say that God and posterity will hold us responsible.

R. S. C.

Abingdon, Va., is built over a large cave, a new entrance to which was opened by the late thaw, the circumference of a flour barrel and thirty feet deep.

Going it Strong on Cotton.—A gentleman yesterday made two bets, each $25, against 500, that cotton will sell at thirty cents per pound by the 25th of December next.—*Augusta (Geo.) Constitutionalist.*

From Porter's "Spirit."

MATRIMONIAL ADVERTISEMENTS.

A lady who had no idea of looking for a husband, but with large proclivities for mischief and fun, put a matrimonial advertisement in the Herald, with direction for answers to be sent to a certain signature at the Broadway Post Office. As the advertisement appealed to the practical appreciations, by assuming a neat little fortune in addition to an agreeable person, the seed of such temptation could not well fall idly upon such a fertile bottom as is offered by the city of New York. On the first day that succeeded the advertisement the lady received seventeen replies; on the second day thirty-two; and on the third seventy-two; an extent, an ardor of appreciation for her vaguely described personal attractions, which even she was not prepared to expect.

Bewildered by the warm volume of adoration and entreaty which issued from this hymenial magazine, the lady called to her aid five ladies as mischievous as herself. One pair of hands and one mind were, of course, quite unequal to the task of answering all; so the batch of billet-doux was divided equally among them, and each was to make an appointment with the writers on the following Saturday afternoon, at four o'clock, on the lower side of the up-stairs saloon of a certain popular restaurant in Broadway. Each of the ladies, moreover, who took the task in charge, chose a different colored paper for replies. Finally, it was agreed that the whole six should be present at the interview, and that each should wear the exact custume prescribed for the inamorata whom the sighing swains would be there to see. On the other hand, the gentlemen were directed to appear in all the varieties of attire and position which female ingenuity and mischief could devise. One was requested to wear a blue coat and bright brass buttons; another to have his hair parted in the middle; one was to be eating a plate of pork and beans, which, said the ingenious writer who dictated it, "you can scarcely expect to be called for by anybody else." Others were to be partaking of various dishes, or to place themselves in such attitudes and postures as were directed by the writer.

At four o'clock on the prescribed Saturday afternoon, every chair at every table on the lower side of the upper saloon, was filled with slick-looking, highly perfumed Leanders, all gazing into each other's faces, and each secretly cursing the luck which wedged him so closely out of the killing positions and display which he had been meditating ever since he got his note. And how the dishes smoked, and the wondering waiters flew! Even the perplexed landlord, amazed at this miraculous flow of business, was obliged to drop his own mutton chop, and call out the entire force of his establishment, to meet the clamorous, if not threatening demands of gentlemen who feared they might not get their telegraphing plate of duck, or mess of pork and beans in time.

At length the clash of sheen and kick of stiff skirts was heard coming up the stairs one minute after four, and an inamorata appeared, dressed in dark green, with deep fur cape, and abundant drooping lace. She was wafered on the back of the head with an infinitesimal bonnet, and carried in her hand the magic drif of cambric, whose Shakesperian strawberries intimated that she was *she.* When she appeared the sensation was universal; the gentleman with the buff vest threw open his coat to the extreme; the gentleman in the "blue" and bright buttons, buttoned his coat entirely to the chin; the gentleman who was to lean backwards frequently, commenced tilting like a Chinese mandarin; the gentleman with the pork and beans became vociferous for *more beans;* while those who had ducks, &c., were equally clamorous in complaining of the undue fulfilment of their orders.

Never was there such a clamor heard in that usually well regulated up-stairs saloon before—and by the by never did it subside more suddenly than when a new brush of skirts was heard coming up the stairs. All the Lothario's were once more in position, when lo! another Cordelia, in all respects the reflex of the first appeared, bearing the film of strawberries as a challenge in her hand, and sweeping with it, like a Juno, to a seat near the location of the first. It is needless to say that the sensation was now extreme. Some of the gentlemen who were to part their hair in the middle began, however, to look less furiously at other gentlemen who had their hair parted in the same way, as much as to say, "Well, there is one for each of us, anyhow!"

But most of the party seemed more troubled than before. A pause of some minutes succeeded before a new "appearance" took place, during which time the Lothario's were engaged in displaying their points to the best advantage; and some, more ardent than the rest, pulled out the various colored notes they had received, and either pretended to read them or laid them conspicuously on the table. "There's one of my fellows with the blue note!" said Mystery No. 1, over her spoonful of soup, to Mystery No. 2.—"There's one of mine," said Cordelia the second; "he's got a pink note." "What do you think of Augustus, there, with the pork and beans before him, who is so pensively leaning his cheek upon his hand?" said Myth the first—but before the answer could be given, Apparitions three and four appeared, and hard upon their heels came five and six. There was now perfect consternation on the lower side of the up-stairs saloon of the fashionable restaurant in Broadway. The man on the tilt fell backwards, and was shot under the table; there was a general feeling after hats and gathering up of loose handkerchiefs and canes.

All at once, after one of those short sudden panics which convey electric knowledge to the human mind, a general stampede took place, and the whole party, with more or less dignity—according to the natures and shapes they had been put in—made for the stairs and descended out of sight. It was several minutes before they could hand in their checks and pay the score, and during this time the mischievious bevy, with strawberry marked handkerchiefs, took full pay for their trouble, in the hearty laugh they indulged in at the ludicrous tableau and exodus they had just beheld on the part of gentlemen who were so sharp after the "snug little fortune," and whose motives were entirely confined to the object of getting a "congenial partner with whom they could quietly settle down in life."

The Camel and the Needle's Eye.

It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. Mat. xix. 24; Mark x. 25; Luke xviii. 25.

I can scarcely remember the time in my early youth when this text did not excite my curiosity and wonder. In the days of the Evangelists, as well as our own, needles were of various sizes. There are the large needles, such as Paul used in making tents, and such also as are employed in making the broad sails of some great admiral. There are the finest points of steel used in ancient and modern times in the most delicate kinds of needlework, fit to deck the person of a queen at her coronation.

The camel is a beast of burden much used in Eastern countries. It is about the size of the largest ox, with one or two bunches on his back, with long neck and legs, and with feet adapted to the hot and sandy desert. Such is the general understanding of the two more prominent terms of the passage of the holy writ now under consideration.

Some have supposed that a slightly varied reading in the original word, which is translated "camel," might be adopted, by which the phrase would be made to mean a "cable," such as is used in anchoring ships in the roadstead. Then the text would read, "It is easier for a cable to enter the eye of a needle," &c. But the former is probably the most correct reading, for the whole figure seems to have been a maxim quite prevalent in the East.

Among the Babylonians, in whose country elephants were not uncommon, the phrase was, "an elephant passing through a needle's eye." But the elephant was a stranger in Judea, while the camel was well known, and therefore the latter was used by the Jews instead of the former to give force to the maxim. Obviously the object of this form of speech was to express a thing absolutely impossible.

But I have met with another explanation of the striking figure, which, to say the least, adds to its beauty and force.—All the important cities of the East, in ancient times, were surrounded by high and massive walls; and so they are, as the modern traveller informs us, at the present day. At certain points these walls are perforated by large pass-ways for the exit and entrance of the inhabitants.—These passage-ways in times of peace were open by day, but at night they were closed by massive gates, capable of resisting any common assault. Now, by the side of these large entrances were very much smaller ones, used by foot passengers, and by those who had occasion to go forth or enter the city by night. They were called "the needle's eye," as Lord Nugent, an English traveller of modern times, when at Hebron, was directed to go out by "the needle's eye," that is by the small side-gate of the city. The camel can go through the needle's eye, but with difficulty, and hardly with a full load, nor without stooping.

I think this expresses the just idea of the passage, "it is easier for a camel to go through the needle's eye, than for a rich man to enter the gate of heaven." It is not impossible for a rich man to enter heaven, for we may believe there are many already in the paradise of God who consecrated their wealth to the service of their Redeemer, and trusted in him always for salvation. But just as the camel must be relieved of part of his load before he can pass through the "needle's eye," so the rich man must divest himself of large portions of his wealth in the walks of benevolence, in order to enter the gates of glory. Our Saviour seems to have reference to the same idea when he says, "straight is the gate." And as the camel was compelled to stoop in order to enter by the low and narrow gate of the city, so must the rich man learn humility if he would "see the Lord" "in the fullness of joy."—*Christian Witness.*

JUDGMENT.—Never let it be forgotten that there is scarcely a single moral action of a single man, of which other men can have such a knowledge in its ultimate grounds, its surrounding incidents, and the real determining causes of its merits, as to warrant their pronouncing a conclusive judgment upon it.

Oregon now sends to California considerable quantities of butter, bacon, eggs, and smoked meats, which latter are much fresher than those cured in the Atlantic States. They command the highest prices.

From the London Times, March 3.

In what light will these debates on the Chinese question appear to the historian who is considering the questions some twenty or fifty years hence? The two Houses will have each devoted many valuable hours to the lorcha Arrow and its register, to the justice or injustice of demanding an interview with Commissioner Yeh; but the future historian, if by patient research he makes himself acquainted with the opinions of noble lords and hon. gentlemen who will then have passed into oblivion, will perceive that the battle has merely been one between those immemorial enemies the "outs" and the "ins." Indeed the chivalrous adherence of each section to its leaders is almost ludicrous in its completeness.—Chancellors and Secretaries, in or out of office, Bishops and unofficial politicians, even Admirals and Generals, seem all to judge of complicated occurrences at the other end of the world precisely according to this one simple rule.

This, however, is nothing new. We do not experience. The present are not the first Chinese debates to which we have listened. Seventeen years ago we heard all that we hear now, and in a much more Ciceronian and declamatory style. The Chinese were much greater people in those days. We had not come to blows with them; we knew little about them but their painted dragons and wooden field pieces. They were still the virtuous and powerful Orientals, with a paternal Government, an aristocracy of learning, and a religion of philosophy.—Their weakness, cruelty, and cowardice, their tumults and their anarchy, their executions and mutilations, have come to light since. Like many other people, the Chinaman had somehow gained a reputation which no one cared to overthrow, and he received the benefit of it. In the full bloom of this good fame he came in contact with the British Power in the East. The Whig Government supported its officials as it supports them to-day. The subject was taken up at home. Need we state the result? Every Conservative was indignant at the conduct of England against this wise, this peaceful, this ancient people. There was another cry at the time which we do not hear now, the danger of provoking the hostility of the first power of Asia, consisting of 350,000,000 of the people, united under the most solid of monarchies. On the 7th of April, 1840, Sir James Graham, the then expected Home Secretary, introduced resolutions condemnatory of the Government. He spoke of the Chinese as a mighty people, all governed by one code of laws, speaking one language, professing one religion, and actuated by the same feelings of rational pride and prejudice. They traced back their history, not, like ourselves, by centuries, but by tens of centuries.—They boasted of their education, their printing, their civilization, their arts.—All the conveniences and many of the luxuries of life were theirs when Europe was still sunk in barbarism. Their annual revenue was 60,000,000*l.* sterling, and they had a canal 1,200 miles in length, one of the wonders of the world. This was the people with whom the imbecility of our Government had brought us into collision.—Then came the details.—The Government were to be condemned for allowing their Plenipotentiary to go to Canton, and to announce his presence by a letter to the Viceroy, instead of a letter to the Emperor through the Viceroy; they were to be condemned for not enforcing certain Royal sign-manual instructions under the China Trade Act, for not taking into consideration a suggestion concerning a mission to Pekin, for stating that our relations with China were amicable at a time when they were seriously compromised, and so on. All these notable charges were of course endorsed by every Conservative. Sir W. Follett, with the Solicitor Generalship in full perspective, addressed the House, just as Mr. Whiteside did on Friday night, in the severest terms against Her Majesty's Government. He was followed by Mr. Sidney Herbert, who soon afterwards became Secretary of the Admiralty, and who spoke just as he did last night, by Sir Frederic, then Mr. Thesiger, whom promotion also awaited, and who repeated himself last night with the prospect of similar advancement, by Mr. W. E. Gladstone, who thus won his way to the Board of trade, by Mr. G. Palmer, and Viscount Sandon (now Lord Privy Seal,) in favor of the motion, and these of course alternated with an equal number of Liberals against it.

Now, what do we think, after the lapse of 17 years, of this mere party debate? It was a great event in its day; there were blue-books from which members crammed the facts, and articles in which their speeches were criticized. There was much research about details that are now forgotten, the establishment of police at Whampoa, and the distinction between the outer and the inner waters of Canton. On all these questions the politicians of each side came wonderfully to conclusions identical with those of their respective leaders. But what remains of it? Only the great historical fact, which looms on us from the past, that in the year 1840 the advancing enterprise of England came in contact with the insolated fabric of Chinese society. The paltry details whether this act was legal or the other act judicious have passed into oblivion. In the regular and inevitable development of the world it was necessary that at some period an adventurous maratime people like the English should force themselves into connexion with feeble and unprogressive race like the Chinese, inhabiting a rich country open to new trade. That period came in 1840 and certain disputes, ending in the success of the civilised nation, the establishment of an English colony, were the natural result. The change of Ministry produced no change of policy. The Conservatives under Sir Robert Peel soon succeeded in upsetting the Whig Government, which had begun the war, but they did not hesitate to carry out all that the Whigs had begun, and Lord Ellenborough, who was even more declamatory against hostilities than he is now, proceeded to India, and carried on the war with a vigour, perhaps praiseworthy, but certainly inconsistent.

May we not fancy that 17 years hence, when British enterprise has effected still greater things; when China is opened through its length and breadth to Europeans; when steamers have penetrated hundreds of miles up the Yang-tse-Kiang and the Hoang-ho; when Chinamen are working on the cuttings for their first railways—when, in fact, under the benevolent tutelage of this country, these hundreds of millions are being brought into communication with the busy world, and raised in the scale of humanity and civilization, those who are then alive will smile at this debate about the Arrow, and render but a faint tribute to the declamation of Lord Derby, Mr. Cobden, and Lord John Russell, or the legal subtleties either of Lord St. Leonard's or Sir R. Bethell? An occurrence like the seizure of a petty craft is the occasion, and not the cause, of such changes as seem impending in China. Letons, then, understand things aright, and not forget the great stream of events in watching the little bubbles which rise to the surface. The concerns of England in the East are too momentous to be made mere party questions, and the men to whom those concerns are intrusted have a right to expect that their countrymen will oppose themselves to such declamatory denunciations as we have lately heard. This kind of rhetorical indignation about aggression and inhumanity is the easiest thing in the world; but Parliament should have a wiser judgment and a better taste, and not imperil the great concerns of the country in deference to the interests of party, or even the impulses of humanitarian prejudice.

From the London Times, March 7.

The Government is not disposed to delay for a moment active measures for the settlement of the Chinese dispute. The Opposition will be gratified to a certain extent, inasmuch as a Plenipotentiary will shortly proceed to China with full powers to conclude a peace. This person, whoever he may be, will not, indeed, supersede Sir J. Bowring, or in any way dispense with the assistance of the men who are at present conducting the affairs of the country in the Eastern Seas. He will, however, have the advantage of knowing the wishes of the Cabinet from the mouths of the Ministers themselves, and he will be acquainted with what has been said and done at home, while Sir J. Bowring, Sir M. Seymour, and Mr. Parkes will be able to supply him with the necessary local knowledge. A military commander, with 5,000 men, will also at once be despatched to the scene of the disturbance. Of course, if the area of hostilities widen, this force will be increased. The Plenipotentiary will, we believe, seek to establish direct communication not with Yeh, but with the Emperor. The Opposition which holds Lord Palmerston responsible for the acts of officials at the other side of the globe can hardly deny that the Court of Pekin should be held accountable for the acts of one of its greatest satraps, a potentate disposing of the lives and fortunes of ten millions of its people.

From Lord Palmerston's statement on Thursday night we learn than an attempt to bring the civilized world into closer communication with the Celestial Empire had been under consideration by his Government long before the outrage in the Arrow. In fact, the relations between our merchants and the native authorities had been for a long time in an uneasy state, especially at Canton. It will require a mind singularly philanthropical to believe that the offer of rewards for the heads of Englishmen by Yeh, the mutilation and murder of the Thistle and sundry European stragglers by the same personage, the burning of the factories, the poisoning of the Hongkong bread, and the threatening notices of the Chinese mob in places so wide apart as Hongkong and Singapore were merely the effects produced on untutored minds by our own cruel treatment. A governor and people so ready and skillful in the perpetration of the vilest outrages must have had some little experience in crime and insult, and some little previous ill-will towards the objects of their vengeance. How true this is we find from the return of the outrages suffered by British subjects during the last few years, outrages which were latterly tending to become more frequent and which were only avoided by the unceasing precautions of the English residents. A clearer understanding with the Chinese Government and opportunities of more frequent intercourse were therefore probably thought necessary by the Home Government. The position of the empire also demanded some such step. Rebel armies held some of the most important cities, and the tottering dynasty of the Tartars was unable to hold its position against these domestic enemies or to oppose the aggressions of the Russian empire, which has lately advanced its frontier some hundreds of miles further south, and taken possession of the valley of the Amour. To endeavour therefore to open communications with the Central Government in conjunction with other nations, such as France and America, was a natural course. So far from desiring to embroil the country in a local dispute at Canton, it was the desire of English politicians to relieve our trade from the insolence of the Canton authorities by drawing closer the relations between us and the monarchy itself.

The conduct of the barbarian Yeh, however, precipitated and localized the question. We are now at war with the governor of an important province, and at the time we are writing the flame may have spread to every part of the empire. It is useless therefore to talk of a merely peaceful mission. Whenever the Plenipotiary is sent to negotiate with the Court of Pekin, he must be preceded or accompanied by such a force as will convince that treaties cannot be evaded with impunity, nor the demands of civilized